

Bible. - Appendix [Etc.]
A
CONCISE HISTORY
OF THE
HOLY BIBLE.

To which is added,
AN APPENDIX,
CONTAINING
Several useful Calculations,
never before printed.

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THE PREFACE.

IT is a melancholy reflection, that in a country where all have the Bible in their hands, so many should be ignorant of the first principles of the oracles of God. How infinite wisdom from the beginning hath in divers manners, communicated his will to man; and how all former dispensations of the divine care

and love to him, receive their completion in Jesus Christ.

To give the reader a taste of this, the supreme exercise of the soul here on earth, is the pure design of this Treatise; which, if read attentively, will, with God's assistance, answer the proposed end.

BOOK I.

Treating of God.

GOD is, in himself, from eternity to eternity the most perfect and blessed being: In his substance, spiritual and eternal: In his person, three united in one: In his name, Father, Son, and Holy Ghost: In his will, holy, just, merciful and true: In power, omnipotent: In wisdom, in-

comprehensible : a light unto which none can approach, yet all in all : omni-present : The highest good, and the only inexhaustible fountain of all goodness : The creator of all things, and the director, protector, preserver, and sustainer of them all.

BOOK



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BOOK II.

*Treating of the Creation
of the visible world, &c.*

CHAP. I.

THE great Almighty
Lord God hath revealed
himself by his glorious
works in the creation
of the heavens and the
earth, Gen. i. which he
made by his eternal word,
i. e. by his only begotten
son, John iii. 2. Heb. i.
2. and the creation he
per-

performed in six days, viz, On the first day he created light : On the second, the firmament of the heaven : On the third, the sea and the earth, with the grass, herbs, and trees : On the fourth, the sun, moon, and stars : On the fifth, fish and fowl ; and on the sixth, cattle and all beasts, with the insects of various kinds. Moreover, he then created man. And though Moses makes

makes no mention of the angelic hosts, expositors are of opinion, that other places in holy writ intimate, that those myriad of the heavenly hierarchy, which stand before the throne, were on the first day, created with the light, and these God hath formed spiritual, amicable beings, whose nature we cannot comprehend.

CHAP. II.

AND on the seventh
 day God rested from all
 his works, Gen. i ii. iii.
 that is, " The creation
 " of all things was finish-
 " ed, and the world en-
 " tirely made. This rest-
 " ing of God being spo-
 " ken after the manner
 " of men, implieth not
 " any weariness in him :
 " for the creator of the
 " ends of the earth,
 " fainteth not, neither
 " is

“ is weary. Isa. xl. 28.
 “ It was by the ancients
 “ made a symbol of the
 “ rest of the just from
 “ all their labours; when
 “ all grief, sorrow, and
 “ sighing, shall fly away,
 “ and God shall be all in
 “ all.” And God blef-
 sed the seventh day, and
 hallowed it. Gen. ii. 2.

CHAP. III.

THE state of our first parents in Paradise, and the miserable change by their expulsion thence, for breaking the divine command, Moses relates in the 3d of Gen. which account we are to understand literally; and should make it a matter of humiliation, that besides the temporal evils of labour, sorrow, sickness, and death, consequent

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quent on their fall, they
and all their posterity,
without a Redeemer,
must for ever have pe-
rished.

A 7

BOOK

BOOK III.

*Treating of the Patri-
archal and Mosaical
Dispensations of the
Church, some Notes on
the Flood, and the Re-
peopling of the Earth,
with the Types and Pro-
phesies of the Messiah.*

CHAP. I.

Notwithstanding God
promised a Redeemer,
yet so great was the de-
pravity of man after the
fall, that the greatest
part

part of mankind fell into abominable idolatry, which provoked the Almighty to destroy the beautiful frame of the earth, together with its wicked inhabitants, except Noah and his family, whom he found just. But the knowledge of the true God, and how he would be worshipped, was transmitted down by Adam through the Patriarchs, before the flood, and by Noah, of the

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the line of Seth, afterwards unto his descendants.

CHAP. II.

IT was in the year of the world 1656, the 600th. of Noah's age, and before Christ 2348, that God for the sin of man, brought the flood upon the earth, which destroyed all that breathed therein, except Noah, (whom God found righteous

teous before him) his family, and the creatures taken with them into the ark. The space from Noah's entering the ark, according to our account of time, October 29, to his coming forth of it, November 8, the following year, was one year and ten days. Now man's life was shortened.

B

CHAP.

CHAP. III.

NOAH begins the new world, with building an altar to the Lord ; and taking of all cattle and fowls that were clean, offered holy sacrifice upon the altar. And the Lord said, I will no more curse the earth for man's sake: nor destroy every living soul, as I have done: all the days of the earth, seed time and harvest, cold and heat, summer and winter, day and

and night, shall not cease.

And God set his bow in the cloud, in token of a covenant between him and the earth. Sixty-seven years after the flood, Heber, a descendant of Shem, is born, from him came the Hebrews, and the Hebrew language.—About this time Hebron, afterwards the metropolis of Judah, was built. One hundred years after the flood, Noah divided the earth

B 2

among

among his three sons :
Japhet had the west of
Asia, from the moun-
tains Taurus and Anan,
and all Europe—Ham
had Syria, Arabia, and
all Africa—Shem had
all the eastern Asia.—
Fourteen years from
Noah's portioning out
his sons, Nimrod, the
grandson of Ham, laid
the foundation of the Ba-
bylonish or Assyrian mo-
narchy ; and the year
following, he began the
building

building of the city and tower of Babel; so called from the confusion of languages that ensued, which were divided into seventy-two sorts, the Hebrew tongue remaining in the posterity of Heber. The distraction arising from the multiplicity of languages put a stop to the building, and the Almighty scattered the impious miscreants over the face of the earth. The city of

Babylon, in some time, under another prince, became the metropolis of Chaldea. Soon after which, Ninevah, the metropolis of Syria, was built.

CHAP. IV.

THREE hundred and 52 years after the flood, and next from Noah's death, the great patriarch Abraham was born, the father of the Jewish nation,

nation, and (in a spiritual sense) of all the faithful, and to whom the promise made to Adam, Gen. ii. that the seed of the woman should bruise the serpent's head, was, in a special manner, renewed, viz. That from Abraham, according to the flesh, should descend that seed, the Saviour of the world. About the 27th of his age, Salem (afterwards called Jerusalem) situated

situated in the center of Judea, was built by king Melchizedeck ; and in the 99th year of Abraham, was given to him, and his posterity, the sacrament of circumcision. Now Sodom, Gomorrah, Admalt, and Zeboim, were for their abominable sins, burnt by fire from heaven, only the righteous Lot and his family were preserved. In Abraham's 100th year, and Sarah's 90th, Isaac was

was born. Fifty years after which the patriarch Shem died, A. M. 2158. From hence it is evident, that the whole series of things, from the creation to this time, might be orally transmitted down, in three lives only. For as Isaac was fifty years cotemporary with Shem, so Shem was 97 with Methuselah, and he 224 with Adam. Methuselah died but the year before the deluge ; and it is

is very natural to believe, that he discoursed often with his grandson Noah, and his sons, on the subjects of the creation and fall, as he had received them from Adam. When Isaac was 25 years old, God in trial of Abraham's faith and obedience, commanded him to offer up his only son.— In the sixtieth year of Isaac's age, Jacob was born; and in the 108th year of Jacob, Joseph was

was born, who, at the age of sixteen, was sold by his brethren, and conveyed into Egypt; was purchased by Potiphar, who, for his fidelity, made him ruler over all his house. Joseph was of a ruddy fair complexion, which attracted the notice of Potiphar's wife so much, that she fell in love with him.

HE, however, paid no regard to the immodest requests of his mistress;
on

on which she seized his coat, and falsely accused him to his master, who cast him into prison : but God was with him. In prison, he interpreted the dreams of Pharaoh's chief baker and butler. When he was thirty years old, he interpreted Pharaoh's dream, on which he was made lord over Egypt. By his counsel, the miseries of a famine, which was to cover the face of the earth,

earth, were prevented. His brethren came, and bowed themselves before him (for they knew him not) for leave to buy corn ; he seized them as spies, confined them in prison, and detained Simeon in Egypt until they brought Benjamin. Jacob in sorrow parts with Benjamin, who departs for Egypt, and is introduced, with his brethren, to Joseph. On beholding his brother, he wept aloud,

aloud, declared himself to be their brother whom they sold; and with affectionate tenderness fell on Benjamin's neck, and kissed him. Jacob being informed of his son's grandeur, goes down with his family thither, and is seated in the fertile meads of Goshen; he having been there 17 years, died, and 58 years after his death, Joseph died. Sixty-four years after the death of Joseph,
Moses

Moses was born. Some time within this period lived Job, the account of whose afflictions and patience, delivered in the book which goes under his name, is generally believed to have been written by Moses.

CHAP.

CHAP. V.

ONE hundred and forty years after Joseph died, God beholding the oppression of his people in Egypt, according to his promise to Abraham 430 years before. Gen. xv. 13. Ex. xii. 40. Even on the self same day, by a mighty hand, delivered them thence ; overthrowing Pharaoh and all his host in the
Red

Red Sea. On the evening before their departure (under their great leader Moses) the 14th day of the first month (the 4th of May, upon Monday with us) God in memory of his passing over the houses of the Israelites, and sparing the first-born, when he destroyed all those of the Egyptians; and likewise of his leading the former out of Egypt, instituted the passover, viz. the eat-
 e ing.

ing of the pascal lamb,
with unleavened bread,
and bitter herbs, &c.
commanding it to be
celebrated as a feast
yearly, throughout their
generations for ever.
Ex. 12.

CHAP. VI.

FIFTY days after the
 passover, A. M. 2514,
 and before Christ 1499,
 the Lord God gave from
 mount Sinai, in the de-
 sert, by the hand of
 Moses, his law, written
 upon two tables of stone.
 The four first command-
 ments, which make the
 first table, have an im-
 mediate respect to God
 himself and the six last,
 C 2 which

which make the second table, comprise the most essential parts of duty to our neighbour.

THE Jews commemorated the delivery of the law upon Pentecost; so called, because it is 50 days from the Passover. The Hebrews call it the feast of weeks, *Exod. xxxiv. 22.* because it was kept seven weeks after the Passover. Pentecost in the Greek, signifying the fiftieth.

Note. The patriarchial state commenced from the beginning of the world, and lasted to the delivery of the law by Moses. The twenty-two patriarchs, (so distinguished, exclusive of the descendants of Cain, were Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusalah, Lamech, Noah, Shem, Arphaxed, Salah, Heber, Peleg, Reuben, Serug, Nahor, Terah, Abraham,

Abraham, Isaac, and Jacob ; who with Jacobs, twelve Sons, more commonly known as Patriarchs, make thirty-four.

CHAP. VII.

THE year after the giving of the law, and 2446 before the finishing of the Temple by Solomon, God commanded the setting up of the tabernacle, and the offering

fering of sacrifices by the priest upon the altar, and appointed Aaron and his sons to be set apart, and consecrated to minister before him in the priest's office.

THE ceremonial law is given : and the holy utensils, the priests habits, and all that belongs to the Levitical service are settled and regulated

THE tabernacle consisted of two parts ; the holy of holies, and the holy

holy place. The holy
 of holies which was
 within the veil, where
 stood the ark, covered
 with the mercy seat,
 none might enter, but
 the high-priest, once a
 year upon the great day
 of expiation; when he
 made an atonement for
 all the sins of the peo-
 ple, by sprinkling of
 blood. In the holy place
 without the veil stood the
 golden candlestick, the
 altar of incense and the
 table

table of shewbread. In the court of the tabernacle stood the brazen altar and the laver.

AFTERWARDS when the people, in the fortieth and last year of their wandering in the wilderness, were for their sins bitten by serpents, whereby many died; God for their recovery, appointed the erecting of the brazen serpent at Penum, that all who looked up to it might

might be healed. This with the command on Abraham to offer up his son, the paschal lamb, the mercy seat, the making an atonement for the sins of the people, by the sprinkling of blood, &c. and even all the ceremonies of the law, were types of the Messiah, and of the expiation to be made by him; whose coming, the patriarchs and prophets from time to time foretold.

told. He was - Jacob's
 Shiloh, unto whom the
 gathering of the people
 should be, Gen. 49. Job's
 Redeemer that shall
 stand at the latter day
 upon the earth, xix. 25.
 Moses's prophet, unto
 whom all should hear-
 ken, Deut. xviii. 15.
 Hannah's king, the A-
 nointed, 1. Sam. ii. 10.
 David's king, set on
 Zion's hill,—who should
 have the uttermost parts
 of the earth for his pos-
 session :

session : His Lord, who
 should sit at the right
 hand of God, until his
 enemies be made his
 footstool, Ps. 2. 10. So-
 lomon's wisdom set up
 from everlasting - or ever
 the earth was - when
 the heavens were pre-
 pared he was there - His
 chiefest among ten thou-
 sand ; His Rose of Sha-
 ron and Lilly of the
 vallies, Prov. viii. Cant.
 ii. 5. Ifaiah's Wonder-
 ful Councillor, the
 mighty

mighty God, the everlasting Father, the Prince of Peace ix. 6. Jeremiah's righteous branch.—The Lord our Righteousness xxiii. 5. 6. Ezekiel's Shepherd—and Plant of Renown, who should feed and make a covenant for his people xxxiv. 23. 22. Daniel's Messiah, who should be cut off, but not for himself ix. 25. Micah's Judge of Israel, whose goings forth have been from of old,

old, from everlasting, v. 1. 2. Zephaniah's Lord and God, iii. 17. Haggai's Desire of all nations, ii. 7. Zachariah's King. Just, and having salvation, lowly and riding upon an ass Zach. ix. 9. and Malachi's Messenger of the covenant, iii. 1. Isaiah further describes his conception and birth; chapters vii. ix. His person, doctrine and miracles, xxxii. xxxv. and xl. His passion,

passion, death, burial,
and intercession, l. liii.
And of his descent into
the grave, his resur-
rection, and ascension
into heaven. David fur-
ther speaks in Psalms
xvi. xlvii. xlviii. and cx.

THE whole of the Old
Testament as Dr. Ham-
mond observes, “ is a
“ mystical Virgin Mary,
“ a kind of Mother of
“ Christ, who, by the
“ Holy Ghost conceived
“ him Gen. iii. 55. and
“ throughout

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“ mystical Virgin Mary,
“ a kind of Mother of
“ Christ, who, by the
“ Holy Ghost conceived
“ him Gen. iii. 55. and
“ throughout

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“ throughout Moses and
“ the Prophets carried
“ him in the womb ; and
“ in Malachi brought
“ him unto his birth.”

BOOK.

BOOK VI.

A brief chronological Account of the Jewish People, from the Death of Moses to the birth of Christ.

CHAP. I.

MOSES and Aaron dying in the 39th and last years of the Israelites sojourning in the Wilderness, Numb. x. Deut. xxxiv. The former is succeeded by Joshua
D in

in the civil government, and the latter by his son Eleazer, in the high priesthood.

JOSHUA in the year before Christ 1451 (to which æra only the following dates have respect) miraculously conducts the Israelites through Jordan into Canaan: He the next day renews circumcision which had been omitted forty years. Soon after Manna ceaseth, 1445.
Joashua

Joshua having conquered many kings, divides the promis'd land among the children of Israel: The following year he set up the tabernacle in Shiloh; and having governed 24 years, died. In 1405 the sixteen judges begin their government in Othniel. In 1085, Samuel, the last of the judges is appointed by God to anoint Saul king over Israel. Saul having reigned many years,

is rejected of God: and Samuel, 1063, sent to Bethlehem to anoint David king. In 1015 David dies, and is succeeded by his son Solomon, 977, he dies, and is succeeded by his son Rehoboam, through whose folly the kingdom is divided. Rehoboam continuing to reign over Judah, and Jereboam reigning over ten tribes of Israel, who set up the golden calves at Dan and

and Bethel, and thereby deserves the character always given him in scripture, that "he made Israel to sin." The kings of Judah, from Saul to Zedekiah, were twenty-three, and those of Israel, from Jeroboam to Hoshea, eighteen. About the year 896, in the reigns of Jehoshaphat king of Judah, and of Ahab, king of Israel, Elijah the prophet was translated to
D 3 heaven,

heaven, and succeeded by Elisha. 862, in the reign of Jehoshaphat, over Judah, the prophet Jonah is sent to Ninevah. 788, in the reign of Azariah, or Uzariah, king of Judah, Amos prophesied, and in his reign, and in that of Jotham, Ahaz and Hezekiah, lived the prophets. Isaiah, Hosea, and Micah. In the fifth year of Hezekiah king of Judah, and the 9th

9th of Hoshea, king of Israel, 721, Shalmaneser, king of Assyria, took Samaria, and carried Israel captive into Assyria, 599, Jehoiachin king of Judah surrenders Jerusalem to Nebuchadnezzar, who carries him and the chief of the people captive to Babylon, and eleven years after, viz. 11th of king Zedekiah, he destroys Jerusalem and carries almost all the

the people away captive. Joel prophesied before this time, but it is uncertain when. Jeremiah and Zephaniah were contemporaries; the former of whom prophesied forty-five years, viz. from the 13th of Josiah to the fifth year after the destruction of Jerusalem. In 595 Ezekiel began to prophecy, five years after Jehoiachim was carried away captive. Daniel

Daniel who in his youth was carried away to Babylon, in the third year of Jehoiachim, prophesies there to the year 534. The time when Odadiah, Nahum, and Habbakuk prophesied is uncertain. 538, the sacrilegious Belshazzar is slain, Dan. v. and the Assyrian monarchy having stood from its foundation by Nimrod, above 1650 years, is seized by Darius the Mede; and the

the Persian Monarchy
founded by Cyrus.
536, Cyrus gives the
Jews liberty to return
and rebuild their Tem-
ple under the conduct
of Zerubbabel; to en-
courage them to which
Haggai and Zachariah
delivered their prophe-
cies. 510, Queen Est-
her delivered the Jews
from the destruction in-
tended against them by
Haman. 397, lived
Malachi, the last of the
Prophets.

Prophets. 330 the Macedonian or Grecian monarchy is founded upon the ruins of the Persian, by Alexander the Great. 27, Herod gains the full possession of the kingdom of Judea. 27, the Roman monarchy, the last of the four great monarchies, described by Daniel, Chap. vii. is fully settled by Augustus Cæsar. 8, Herod who had been by him confirmed King of Judea,

dea, finishes the rebuilding of the Temple at Jerusalem.

SIX months before Christ is born, John the Baptist came to prepare the way before him.

A
Concise History
OF THE
New Testament.

LIVERPOOL :

Printed by T. Schofield.





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BOOK V.

Treating of the Nativity
of CHRIST.

For unto you is born
this day in the City
of David, a Saviour
which is Christ the
Lord, Luke ii. 11.

CHAP. I.

Now when the ap-
pointed time was come,
A. M. 4004, the only
begotten Son of God,
the

the eternal Word, for us men, and for our salvation, came down from heaven; and took upon him by the overshadowing of the Holy Ghost, our human nature; and was born of the Virgin Mary, Isaiah vii. Micah v. The Virgin Mother (now with Joseph at Bethlehem, and there being no room in the inn, Luke ii.) having wrapped the babe in swaddling cloaths, laid

said in a manger; and
 forthwith the miraculous
 birth was revealed by
 an Angel from Heaven
 to certain shepherds,
 watching over their
 flocks by night, in those
 delectable plains, where
 the patriarch Jacob and
 the royal David used to
 keep theirs. And the
 glory of the Lord shone
 round about them. When
 this shining Messenger
 had delivered his glad
 tidings: Unto you is
 E born

born this day in the city of David, a Saviour, which is Christ the Lord, he was joined by a multitude of the heavenly Host: praising God, &c. Luke 11. These celestial couriers having ended their carol, the shepherds hastened away, and as the angels had said, found the sacred infant lying in a manger, tended by Mary and Joseph his imputed father. On the 8th

8th day he was circum-
 cised and named Jesus,
 which signifies a Savi-
 our: he is also called
 Emanuel, Isa. vii. Mat.
 i. 23, which as Dr.
 Hammond shews, is the
 same in substance as Je-
 sus God with us, a Sa-
 viour.

CHAP. II.

WHEN the time, according to the law of Moses was accomplished, Jesus's parents brought him to Jerusalem, to his own Temple, to present him to the Lord, and they offered a pair of turtle doves, as unable to bring a lamb for his redemption, Luke ii. 23. Thus was fulfilled that

that of Malachi iii. 1.
 The Lord whom ye
 seek shall suddenly come
 to his Temple: and
 that of Haggii ii. 7. I
 will fill this house with
 glory, saith the Lord of
 Hosts---the glory of this
 latter house shall be
 greater than the former.
 that is, than that of So-
 lomon's temple, destroy-
 ed by Nebuchadnezzar.
 To clear which prophe-
 cy 'tis observed, that

E 3 granting

granting this second temple in respect of the outward ornaments Herod bestowed upon it, to exceed that of Solomon's as the Jews boldly affirm, it was yet vastly inferior to his; for that it wanted the five standing miracles, or glories appertaining thereto: viz. I. The ark, in which were the two tables of the covenant, the golden pot of manna, and

and Aaron's rod that blossomed. II. The Shechinah, or divine presence manifested by a visible cloud resting over the mercy seat. III. The sacred fire which came down from heaven and burnt continually upon the altar. IV. The Urim and Thummim. V. The spirit of prophecy. From whence it is plain that by the greater glory of this latter house, is meant the personal

personal presence of
Christ ! the brightness
of the Father's glory and
the express image of his
person.

CHAP.

CHAP. III.

THE Magi or three learned Kings out of the East, guided by that extraordinary appearance of a new star, which excited their curiosity, and inflamed their devotion, were induced to take a long journey to see and worship the new born King of the Jews. For in the first place, this

this star in its magnitude was different from any other star. Secondly in its motion moving directly forward, and not circular. Thirdly, as to time, in that it shone by day as well as by night. Afterwards to prevent the child's being killed by Herod, the murderer of the innocents. Joseph, warned of God, fled with him and his mother to Egypt; where he continued

tinued till after the death of Herod, and then by God's appointment was brought to Nazareth. At twelve years old he disputed with the Doctors in the Temple; then went home and was subject to his parents, and brought up by them in a poor and low estate. Thus hidden was the royal descent of Joseph and Mary, both being of the tribe of Judah, and of the illustrious

trious lineage of David ;
 and Mary, as Dr. Pri-
 deaux shews, the next
 immediate heir to the
 Jewish crown. Con-
 cerning the pedigree of
 Joseph, recorded by St.
 Matthew, and of Mary
 (according to the cus-
 tom of the Jews, not to
 reckon the woman by
 name in her pedigree,
 but to reckon the hus-
 band in right of his
 wife) by St. Luke. See
 Dr. South, on Rev.
 xxii.

(77)

xxii. 16. " I am the
root and offspring of
David, and the bright
morning star."

CHAP.

CHAP. IV.

AT about 30 years of age, our Lord manifested himself to Israel, and was baptized of John in the river Jordan, and the heavens were opened, and the sacred mystery of the most blessed, most glorious Trinity, displayed.—God the Father, by a voice from heaven; God the Son, in his human nature, and God the Holy Ghost, under

Under the appearance of
a dove, Mat. iii.

JESUS, when he was
baptised, and had van-
quished the temptations
of Satan, began his mi-
nisty, which he con-
firmed by many great
and stupendous miracles,
shewing that he was the
promised and expected
Messiah, who was to
make himself a sacrifice
for the sins of the world.
All things must be ful-
filled, says the Lord him-
self,

self, which were written
 in the law of Moses and
 in the Prophets, and in
 the Psalms concerning
 me. Luke xxxiv. 44.
 Again, Had ye believed
 Moses, ye would have
 believed me; for he
 wrote of me. John v.
 46. Accordingly the
 pious Mr. Boyle, in his
 stile of scripture, "When
 " I contemplate with
 " the Apostles in the
 " Mount, Moses and
 " Elias talking with
 " Christ,

" Christ, I mean the
 " Law and the Prophets
 " symphonising with the
 " Gospel, I cannot but,
 " resemblingly tran-
 " sported, exclaim with
 " St. Peter, it is good
 " for me to be here."

AGAIN, " The Pro-
 " phets and the Apol-
 " tles, those darker and
 " more clear Evangelists,
 " do so unanimously and
 " assiduouly celebrate
 " the Messiah, that
 " when I read and con-
 F " fer

“fer with them, I
“sometimes fancy my-
“self present at our
“Saviour’s triumphant
“entrance into Jerusa-
“lem, where both those
“that went before him,
“and those that follow-
“ed after him, sung
“Hosannah to the Son
“of David.”

CHAP.

CHAP V.

OUR blessed Lord's sermon on the Mount, in Mat. chap. v. iv. and vii. is an emphatic compendium of his doctrine; which teaches us faith in him, unity and love; that we must be holy, deny ourselves, and if called to it, Suffer with him, if we would reign with him.—In sum, that we imitate him, in all

F 2 his

his imitable perfections;
 who (his enemies could
 not refrain saying) spake
 as never man spake, and
 lived as never man lived;
 in him dwelt all the ful-
 ness of the Godhead
 bodily. He knew no
 sin, neither was guile
 found in his mouth.

CHAP.

CHAP. VI.

CHRIST, the great shepherd and bishop of his church, having preached the gospel of the kingdom of heaven, in various parts of Judea and Gallilee, chose twelve of his Disciples, whom he named Apostles, and he ordained them, that they might be with him, while here on earth, and stand as

F 3 future

future evidences to the whole world of the holiness and purity of his doctrine; also that he might send them forth in his name to preach, to plant the faith, and to govern his church. Mat. x.—Mark iii.—Acts vi. He appointed other seventy also, and sent them forth as labourers into his harvest. Luke. x. bidding them, as he did the Apostles, though sent as sheep among wolves, to provide

provide neither gold nor silver for their journey, for that the labourer is worthy of his meat.—

Consonant to which St. Paul : So hath the Lord ordained that they which preach the gospel, should live of the gospel, Col. ii. 9. Further, our Lord speaking to them, and in them, to all their successors in the church, says, He that receiveth you receiveth me. He that heareth you heareth me.—

me.—He that despiseth
you, despiseth me; and
he that despiseth me,
despiseth him that sent
me.

CHAP

CHAP. VI.

JESUS being entered the 4th year of his ministry, and the 34th of his age, and drawing near the time of his sufferings, the very same night in which he was betrayed, instituted the blessed sacrament of the Lord's Supper, commanding us to continue the celebration of it in remembrance

remembrance of him till his second coming. In his agony in the garden of Gethsamene, (while treading the wine-press of God's wrath, for our sins) he sweat drops of blood. It is imagined, says the pious and learned Mr. Phillips, that our Saviour now struggled with the spirits of darkness, who exercised all their power and malice to persecute and distract him. The words represent

present our Lord's sweat to be really mixed with blood to such a degree, that its colour and consistency was as if it were wholly blood. We have the unanimous concurrence of the best naturalists and historians, who mention persons that had bloody sweats; and when we consider our Lord's agony and anguish, why should we think it strange that he should have such a one? **THIS**

THIS bloody conflict being over, he delivered up himself into the hands of sinners, who impiously bound him, and hurried him away from one unjust judge to another.---A learned commentator says, that the Jews having gained from him a confession of his being the Messiah, thought they had sufficient ground to carry him before the Roman governor as a seditious person

person, and so get him condemned to death.

AFTER scourging him crowning his head with thorns, mocking him, and spitting in his face, they crucified him, (he in the mean while praying for them.) This, in a peculiar manner; shews their hatred towards him, or otherwise they must have been convinced of their injustice and barbarity.--
The tremendous darkness

ness which overshadowed the land from the 6th to the ninth hour, was enough to have filled the most stony hearts with terror. Phlegon says, that, “ In the
 “ fourth year of the two
 “ hundred and second
 “ Olympiad, which is
 “ the 19th year of Ti-
 “ berius, and supposed
 “ to be the year in
 “ which our Lord was
 “ crucified, the greatest
 “ eclipse of the sun that
 “ ever

“ ever was known hap-
 “ pened then; for a-
 “ bout the sixth hour,
 “ the day turned into
 “ night, so that the
 “ stars in the sky ap-
 “ peared.”

IN all this conflict of
 Christ, The human na-
 ture, as bishop Pearson
 exprestes it, conjoined to
 the divine, suffered as
 much as if it had been
 been alone; and the di-
 vine as little as if it had
 not been conjoined. With
 our

our Lord were crucified two thieves; one of which (for they both reviled him at first) became a convert on the cross, and found mercy. It is a strong proof of a sincere repentance to acknowledge our crimes, and to resign ourselves to the punishment of them: but to this he adds the virtues of reproving the other malefactor for his faults, and defending the innocent; he

he shews his faith in God, the judge and rewarder in a future state; his fear of God, which is the beginning of justification, Ec. i. 28. and his charity, first to God, in restraining the blasphemies offered him and his Christ; and secondly to his neighbour, whom he so charitably reprehends, so earnestly requesteth not to proceed in his reproaches, so lovingly inviteth to the
 & fear

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O fear

fear of God, and so earnestly endeavours to amend and reclaim. In saying that Christ had done nothing amiss, he discovers a remarkable degree of constancy, in daring to charge the Jewish rulers, and Pilate himself, in the presence of their ministers, with having condemned him unjustly, so that the glory which he did to Christ, by his faith and piety on the cross, seems

seems such as a whole series of a pious life, in other men can hardly parallel. But this was a case so different from what can possibly be ours who are baptized in the name of Christ, and live under his blessed ordinances, that it in no wise favours a death-bed repentance.

CHAP. VIII.

WHEN the even was come, Joseph of Arimathea, an honourable counsellor, and disciple of Jesus, went unto Pilate, and begged the body, and laid it in a new sepulchre, which he had hewn out of a rock, wherein never yet any man had been laid, by which Jesus consecrated

consecrated the grave unto all that believe in him. On the third day he rose, shewing himself alive, by many infallible proofs: first he was seen of Mary Magdalene, and other devout women; then of Peter and John; then of the eleven, and after that of above five hundred brethren at once.

THE third day on which Christ arose, being the first day of the week,

week, the Christian Church, authorised by apostolical practice, celebrates this day instead of the Jewish sabbath, to be kept holy in remembrance of his resurrection, and of our redemption by him.

OUR Lord notifies the powers before given to his Apostles, and invests them with the same commission his father had given him, John xx. As my father

ther hath sent me, even
 so send I you, and he
 breathed on them, and
 said unto them, receive
 ye the Holy Ghost, &c.

“ In which commission
 “ is evidently contained
 “ the authority of or-
 “ daining others; and
 “ a power to transfer
 “ that commission to o-
 “ thers, and those upon
 “ others, to the end of
 “ the world.”

WHEN forty days
 were expired, having
 spoken

spoken to his Apostles of the things pertaining to the kingdom of God, and given them in charge, that they should be witnesses unto him of all, while he blessed them; a cloud came down under his feet, and he ascended by degrees in it into heaven; and now sits at the right hand of the Father, making intercession for us.

CHAP.

CHAP. IX.

THE Apostles, after Christ's ascension, being assembled with the other Disciples, appoint two; Joseph called Barsabas, surnamed Justus, and Matthias, preparatory to the choosing one by lot, to take part of the ministry and apostleship, from which Judas by transgression

gression fell; and having prayed to God to direct the choice, the lot fell upon Matthias, probably one of the seventy, and he was numbered with the eleven Apostles.

CHAP.

CHAP. X.

ON the day of Pentecost (to which our Whitsuntide answers, being the same distance from Easter, that Pentecost is from the Pass-over) the 10th day after Christ's ascension, he sent unto his Apostles the Holy Ghost; by whom they were replenished with the power

power of working miracles, and enabled to preach his name throughout the earth.

WHEN the number of the disciples was multiplied, they, by the direction of the twelve (whom God had set first in the church) chose seven Deacons, men of honest report, whom they set before the Apostles; and when they had prayed, they laid their hands on them

them, 1 Co. xii. 28.—
Acts vi. 6 —Mat. xix.
viii.

THE Apostles hav-
ing preached the word
in many cities, and con-
firmed the souls of the
Disciples, consonant to
our Lord's commission,
proceed to ordain them
Elders in every Church,
which Elders were made
overseers over the flock,
by the Holy Ghost,
some of which, by the
laying on the hands of
the

the Apostles, were appointed to ordain more Elders, and these were in a more peculiar manner stiled Bishops: to these Bishops the Apostles gave in charge, that they should ordain others to use the office of a Deacon, being first proved, and found blameless, doing nothing by partiality, and laying hands suddenly on no man: Acts xvi.

20. 1 Tim. iii. 2 Tim.
1 Tit. i.

THUS was the church
of the living God, the
pillar and ground of the
truth, built and esta-
blished: Jesus Christ
being the head corner
stone: from whose blef-
sed name let us re-
member we are called
Christians, receiving his
doctrine, his baptism,
and his supper, in which
his bittered spirit ac-
companying

(112)

companying them, HE
is with the faithful
always, unto death.—
AMEN.

BOOK

BOOK VI.

*Treating of the Last
Day, and our Lord's
coming to Judgment.*



THIS is the day of
days, by way of emi-
nence called "The
Great Day." It is in
holy scripture termed
H "the

“ the great and terrible day of the Lord ”
the day when the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the sinners in Sion, and the apostate deist shall be afraid. The day when Christ shall descend from heaven in his own and in his Father's glory, with a shout; with the voice of the archangel, and with

with the trump of God;
 at which awakening
 summons all the inha-
 bitants of the grave
 shall come forth, the
 living shall be chang-
 ed, and all appear
 before his awful tri-
 bunal, who will judge
 the world, and the se-
 crets of all men in righ-
 teousness; with him is
 no respect of persons;
 here the monarch and
 the peasant will be upon
 a level; small and great
 H 2 shall

shall stand before God,
 and the books shall be
 opened, and all shall
 be judged out of those
 things which are writ-
 ten in the books ; every
 man according to his
 works : And the righ-
 teous shall be bore by
 Angels of Light to
 their seats of blifs in
 heaven ; and the wicked
 shall be cast into Hell,
 unto the Devil and his
 angels ; where the worm
 dies not, and the fire is
 not quenched. Kiss

(117)

Kiss the Son, lest
he be angry, and ye
perish from the way,
when his wrath is kind-
led but a little. Blessed
are all they that put
their trust in him.—
AMEN.



FINIS.



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sition of any of those
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point of view what-
ever is esteemed therein
essentially necessary to
be committed to Me-
mory.

(cxxiv)

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